Principles of an Ideal Matrimonial Life: A Solution to Contemporary Marital Issues in the Light of Sīrah of Prophet Muḥammad (SAW)

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Abstract

Marital relationship is an innate desire of human being and essential for continuation of human race. Durable matrimonial relations create a peaceful environment for the development and advancement of whole family and society. One partner, wife, in this relationship is a relatively fragile. Therefore, she needs extra social protection and financial security. Naturally, no marital relation is free from ups and downs. To tackle and deal the bumps and hurdles that come up in marriage life is an art which ultimate leads to prosperous, joyful and contented life. The 21st century, as an icon of advancement in science, technology and communication, did also transform the matrimonial relation into an advance level. Contemporary marital demographic around the world are alarming. In this changing scenario, some outlooks and discourse argues that texture of Islamic social fabric is also losing some traditional, cultural and religious threads. Qur'ānic teachings and Prophet Muḥammad (SAW) matrimonial Life is a role model for all husbands and wives. This research article inclusively reviews and examines the contemporary marital problems and issues emerging in Islamic society. By relating all these issues, and adopting qualitative research methodology, findings and suggestions from Prophet Muḥammad (SAW) life is concluded in this study.

Keywords: Matrimonial life, Muḥammad (SAW), Marital Issues, Sīrah, Islamic Society

Introduction:

Marriage is a legal and social recognized contract established after mutual consent between man and a woman, regulated by laws, customs and belief. This contract confer right to coition, accord status to offspring, assigns rights and duties to both partners, provides personal satisfaction in form of love, intimacy and companionship. Procreation and regulation of line of descent is an essential part related to institution of marriage. Through the ages, across world different civilizations and societies, marriage is playing a vital role for the progress, development and harmonization, as being a fundamental unit of society. Owing to the fact that, different cultures and societies have different norms and customs

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related to marriage yet they share many common things to establish long lasting, durable relationship. Marriages breakup, by any reason, has not been considered a positive phenomenon in any culture due to its negative impact on society.

Problem statement:

In the 21st century, social relations are metamorphosing in many developed & developing countries on a large scale. Certain economic and social reasons, responsibilities, are halting men and women from involving in a long term commitment, thus creating a disorder in social fabric of these societies. According to OECD and UNO reports, there are some core challenging issues, being faced by developed and underdeveloped countries like cohabitation, declining fertility, single mother family, high rate of divorce, births out of wedlock, domestic violence, and harassment.[1] Not only Islam but all religions, including Semitic and Non-Semitic, are concerned about family institution, and consider it as a fundamental unit of peaceful society. In this research study, the qualitative research methodology has been adopted. An attempt has been made to understand contemporary marital issues and to derive principles for an ideal matrimonial life from *Sīrah* (life) of Messenger (SAW) of Allah Almighty. Prophet Muḥammad (SAW) has been declared a mercy for all mankind. Qur'ān states:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ

And We have not sent you, [O Muḥammad], except as a mercy to the worlds.[2]

Objectives:

1. To identify the contemporary marital issues and their causes.
2. Solutions to these issues from *Sīrah* (life) of Prophet Muḥammad (SAW)

Literature Review:

In Islamic intellectual heritage, matrimonial life of Prophet Muḥammad (SAW) has been discussed repeatedly and widely. Owing to the fact that, prime and authentic source for the biography of Prophet Muḥammad is the Holy Qur'ān. Therefore, wife of Prophet, Hadhrat 'Āishah (R.A) reported to have said, "The Prophet's (SAW) character was the Nobel Qur'ān".[3] Other than that, number of Muslims and non-Muslims writers has put many books in black and white about marital life of Prophet Muḥammad (SAW) in Arabic, English and other international languages.

Few early historians and prime sources documented in 1st and 2nd century of Hijrah (7th to 9th century CE) about Messenger of Allah (SAW) life are as follows: ʿUrwa ibn al-Zubayr (d. 713 CE), Abān ibn ʿUthmān ibn ʿAffān (d.723 CE), Wahb ibn Munabbih (d.732 CE), Ibn Shihāb al-Zuhrī (d. 737 CE), Muḥammad ibn Isḥāq (d. 767 CE), and 'Omar Ibn Waqid al-Aslamī (d. 823 CE). Mainstream orientalists, apart from objectives, biasness and authenticity of their work; have contributed to this topic too. Notable work are as follows: 'The Life of Mohammad from Original Sources' by Alloys Springer (d. 1893), 'Life of Muhammad' by William Mure (d. 1905), 'Muḥammad: His Life Based on the Earliest Sources' by Martin Lings known as Abū Bakr Sirāj ad-Dīn (d. 2005) and 'A Prophet of our Time' by internationally recognized scholar Karen Armstrong (b. 1944).

Marriage in non-Muslim civilizations and religions:

Matrimonial life is an essential part of all civilizations and religions. Torah, sacred text of Judaism, states: "Lord said; it is not good that the man should be alone. So he made a women and brought her to man".[4] Furthermore it states, God blessed the man and woman and said to them, "Be fruitful and multiply".[5] Paul the Apostle had written a letter to Corinthian which included in New Testament of The Holy Bible. Seventh chapter of that epistle talk about matrimonial life. It states "Due to immorality every man should have wife and every woman should have husband".[6] According to Rig Veda, sacred text of Hinduism, "Marriage enable a man to be householder, to procreate sons and to perform scarifies". The Satapatha Brahmana V.2.1.10 says, "Man is not complete until he gets married and begets a son".[7] So there is no second opinion that all the religions and civilization emphasized on marriage for the almost same reasons like progeny, coition, happiness, and companionship. But precisely, it seems that all religions and civilization are in one or another way dealing institution of marriage in unrealistic ways by adding or removing some necessary elements related to it. Therefore, world demographics shows, marriage and family are the institution which is at vulnerable phase in most part of the world. A research study reports: "Marriage and family no more remains a dominate practice as that used to be 50 years ago. Couples are opting for cohabitational bond not recognized by church or state due to certain economic change in advanced western model countries".[8]

Marital life and family institution in Islam:

Ideology of marriage in Islam is straight forward as it is ordained by Allah Almighty and part of a divine plan. A man's chivalry to the opposite gender is natural and God given. [9]

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ

At another place Holy Qur'ān says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy.[10]

Marital life is obligatory not only for the betterment of individual but also for the whole society. Holy Qur'ān even motivates, "Marry those who are single and not in the bond of wedlock".[11] Unlike Christianity, celibacy and monasticism are strictly forbidden in Islam. Moreover, Islamic teachings about matrimonial relation are free from idealistic approach and near to ground realities. It is a well established fact that marital life goes through ups and downs. Islamic teachings address these issues, for instance, Holy Qur'ān says:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

And live with them(wives) in kindness. For if you dislike them, perhaps you dislike a thing and Allah makes therein much good.[12]

Prophet Muḥammad (SAW) matrimonial life:

Prophet Muḥammad (SAW) as a last Messenger, sent as a mercy, lived a life under direct supervision of Allah Almighty. Holy Qur'ān declared Prophet Muḥammad (SAW) remarkable life as a role model for all mankind:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

There has certainly been for you in the Messenger of Allah an excellent pattern.[13]

Therefore, wisdom and guidance can be drawn from the Messenger's (SAW) life regarding most intimate relation as a spouse. Teachings of Prophet (SAW) are not mere idealistic rather he exemplified and implemented by himself. Apart from being a Messenger of Allah Almighty, Muḥammad (SAW) was a loving and caring husband, father, father & son in law. Number of authentic traditions about his marital relations witnessed by his wives (May Allah be pleased with them all) transmitted in authentic books of history. Prophet (SAW) is reported to

have said, “The best of you are the best to their families and I am the best to my family”.

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي [14]

Life of Prophet Muḥammad (SAW) was recorded on realistic grounds to that end; even some unpleasing incidents which happened during those times were not missed by historians i.e. event of Ifk.[15] Another incident is being quoted here, Zayd (R.A), son of Ḥārithah, was adopted by Prophet (SAW) and got married with Prophet’s (SAW) cousin Hadhrat Zaynab (R.A), daughter of Jaḥash. Due to certain reasons it did not turn out happy marriage. When the marriage is unhappy, Islam permits to dissolve the bond instead of living in misery. Hadhrat Zayd (R.A) wished to divorce her, but Prophet (SAW) asked him to hold her so her reputation is not ruined. Divine plan was, though different, to destroy taboo and superstitions about adopted son in pagan society. [16] Holy Qur’ān portrays that situation in these words:

وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him.[17]

Indeed it depicts, besides being the Final Messenger of Allah Almighty, he was a perfect human being and role model to be followed. Protection and security given to women in this institution by Islam through social and economical means is unquestionable. Marriage in Islam is regulated by number of rulings which entitled both spouse to have rights on each other as well as duties. Islam also does engage the guardians of both partners in tying this knot.[18] Even in any unpleasing situation, Islam involves guardians to dissolve the issue.[19] Separation is considered as an undesired legal thing and last option in Islam.[20]

أَبْغَضُ الْحَلَالِ إِلَى اللهِ الطَّلَاقُ

Well established systematic way of separation described by Islam is unprecedented and has no match with any other religion or civilization. It confers time frame *Iddah* and allows both partners to rethink for reconciliation.[21]

Contemporary marital issues and solutions from Sīrah:

In 21st century, with the advancement of technology and economics, social life and relations are metamorphosing. Threads of our Social fabric are not in the same pattern as they were few decades ago. Constitution

and law emphasize on women emancipation and empowerment by providing them protection against any discrimination. They are exercising their free will and participating in economic affairs with fewer restrictions. They are playing a vital role for the advancement of countries by participating in all walks of life. In this changing scenario it is important for both the girl and boy to have deep insight and sensibility about pre and post marriage challenges before involving in any commitment.

Western demographics portrays unhappy picture of their family as an institution. A research report says: American marriage went through two transitional phases during 20th century from institution to companionship. First phase, in early twentieth century, husband was unquestionable head of the family even he could dispose her wife of from her property as he wish. In second phase, marriage developed into companionship and then cohabitation. In that phase, both partners worked out of home and experienced more flexible behavior with fair division of household work. Importantly, the second phase produced unprecedented divorce level.[22] Another survey conducted in UK, in 2013, 42% of marriage ended in divorce in England.[23] That survey also included other aspects of broken relations and further added, "Happiness do not come from wealth and hard work but with healthy relations. Good relationships don't just protect our body, they protect our brain, and people who are socially contacted with family live happy and longer".[24]

Now in following lines pre-marriage concerns and post marriage issues have been discussed with the aim to sort out their solutions from marital life of Prophet Muḥammad (SAW).

Pre- Marriage concerns:

Unlike any other religion, Islam does not have any complicated pre-marriage conditions like cast, tribe, social background and financial status. According to Hindu sacred text, if a boy of high cast gets in relation with low cast, he and his offspring will go to hell.[25] In some remote and backward areas of Pakistan, out of cast marriages are yet not being acknowledged. According to Prophet (SAW) teachings, a person seeks three characteristics to marry women, wealth, lineage, beauty. But a Muslim should seek one and prefer who is religiously committed, he would be prospered.[26]

قَالَ نبیﷺ: فَذَاكِ إِذَنْ، إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا، وَمَالِهَا، وَجَمَالِهَا، فَعَلَيْكَ بِذَاتِ

الدِّينِ تَرِبَتْ يَدَاكَ

Preference of endogamy, decades back, was prevailing and dominated on a large scale in Pakistani society. Exogamy is not being widely practiced due to cast and clan system.[27] As a result, some mismatch marriages and relation takes place which ultimately creates troubles for both partners. As far Prophet (SAW) tradition is concerned, he practiced endogamy as well as exogamy.[28]

Love and intimacy:

Affection, love and intimacy are the base of healthy matrimonial relations. Intimacy takes many forms like intellectual intimacy, emotional intimacy, physical intimacy, social intimacy and spiritual intimacy. Holy Qur’ān acknowledged intimacy by saying:

فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

Then marry those that please you of [other] women.[29]

Prophetic teachings regulate this intimacy by legal and valid relation as Nikāḥ. Consent of girl is necessary for this relation.[30] Other improper forms of relationship, dating and romance are strictly prohibited in Islam. In few societies due to social norms, verbal and physical gesture of intimacy, even between spouses, is considered inappropriate. Despite being at the most remarkable position of the entire human history, spiritually and worldly, as a last Messenger of Allah Almighty, Prophet (SAW) never hesitated to express his intimacy to his wives. Prophet Muḥammad (SAW) took meal with Hadhrat ‘Āishah (R.A) in the same plate and drank from the same cup from where Hadhrat ‘Āishah’s (R.A) lips marks left.[31] Prophet (SAW) said; “The best joy of this world is righteous wife”.[32]

Economic affairs:

From the very first day in marital life, economic affairs have an important place to run this relation in a good manner. Aspects of economic affairs in martial life is many folded and multi dimensional. Marriage gift *Mahar* and household expenditure *Nafqah* are basic components of marital relation in Islam. Despite that, an emerging issue in modern time is women participation in economic affairs. Though, In Islamic social traditions women is set free from economic responsibilities to perform most demanding duty as a householder. Yet with certain conditions

women are allowed to participate in economic activities with the consent, credence and confidence of their family. However Qur'ān praises women who beautify themselves with characteristics as follows:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard.[33]

Beside this, if one of the spouse either husband or wife is inclining towards materialistic aspects of worldly life, then counseling and discussion should take place between both. Therefore, when consorts of purity (mothers of believers) expressed their desire to have ease and worldly glitters, Allah Almighty gives them choice due to their exalted position. Holy Qur'ān says:

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا

O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.[34]

With owing to the fact that, their position was not like ordinary wives or women yet they can be exemplified for all Muslim women. Difficulties and hardships are the part of life. At any stage, by any reason, if one of the companions goes through financial, medical or social crises, it is responsibility of the second one to stand by him or her. As Prophet (SAW) wife Hadhrat Khadīja (R.A), stood by her husband and faced all the difficulties during blockade in valley of *Abū Ṭālib* by the idolaters' enemies. So there is a lesson for husband and wife to stand by each other in the time of difficulties and hardships.

Privacy and personal life:

Advancement of science and technology made human life convenient yet it brought some issues which did not exist a decade ago. In recent times many matrimonial relation got in trouble due to unregulated use of social media. Holy Qur'ān depicted the relation of husband and wife in a descent idiom as follows:

هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ

They are clothing for you and you are clothing for them.[35]

It is obligatory to couplet not only safeguard their on privacy but the privacy of other too. Unnecessary interaction on social media with strange

people gives space to undesired situation. In modern time, it is observed that unnecessary tiitle-tattle by husband or wife with opposite gender on social media leave a negative impact on matrimonial life and family.

Spirituality:

Spirituality, piety and moral values play a vital role in stability of marital life. Once Prophet (SAW) said, "The first wife to meet me after my death will be the one with longest hands". Upon listening that all wives measured their hand with each other. But later on they understood the meaning of long hands, a charity giver and generous. And Hadhrat Saudah (R.A) was the one who died right after Prophet's demise. She was a generous woman. Prophet (SAW) praised her quality in a quite beautiful and idiomatic expression.[36]

عَنْ عَائِشَةَ، قَالَتْ: اجْتَمَعَ أَزْوَاجُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عِنْدَهُ ذَاتَ يَوْمٍ، فَقُلْنَ: يَا نَبِيَّ اللهِ، أَيَّتُنَا أَسْرَعُ بِكَ لُحُوقًا؟ فَقَالَ: "أَطْوَلُكُنَّ يَدًا، فَأَخَذْنَا قَصَبًا فَذَرَعْنَاهَا، فَكَانَتْ سَوْدَةُ بِنْتُ زَمْعَةَ أَطْوَلَنَا ذِرَاعًا، فَقَالَتْ: تُوُفِّيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَكَانَتْ سَوْدَةُ أَسْرَعَنَا بِهِ لُحُوقًا، فَعَرَفْنَا بَعْدُ إِنَّمَا كَانَ طُولُ يَدِهَا مِنَ الصَّدَقَةِ، وَكَانَتْ امْرَأَةً تُحِبُّ الصَّدَقَةَ،

Hence, it is also a duty of husband and wife to motivate and inspire their spouse to be more purified and spiritual.

Parenting:

Parenting is a parameter which determines whether matrimonial relation is healthy or suffering through troubles. Upbringing, custody, care, nurturing physically and ethically a healthy generation is the prime objective of marriage institution in Islam. Parenting is the ground where couple matrimonial relation is examined most. In our times, parenting becomes an art. Prophet (SAW) asked believers to celebrate the birth of new-born.[37] Another critical issue is the gender of kids. Due to illiteracy, ignorance and social norms, still in many parts of the Subcontinent societies, daughter is less wanted and her birth creates unpleasing situation. Prophetic traditions discourage this behavior strongly and gave females dignity and respect. Allah Almighty said:

يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ

He gives to whom He wills female [children], and He gives to whom He wills males.[38]

Contrary to other social ideologies, Prophetic traditions emphasize that spirituality upbringing and worldly training of children is the responsibility of parents. Allah Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

O you who have believed, protect yourselves and your families from a Fire[39]

Parenting and rearing up kids is a lifetime investment in the shape of affection, love, time and money. All parents want this investment to be fruitful. Therefore Muslims are asked to pray for the betterment of their family as Prophets did. That prayer is quoted here from Holy Qur'ān:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

Our Lord, grant us from among our wives and offspring comfort to our eyes[40]

Importance of Communication:

Another emerging issue, what our society is facing today that spouse does not have time for each other, particularly for communication. A good, simple and healthy conversation can develop a long lasting relationship. Overwhelm use of latest gadgets by all family members is a fact that cannot be denied in modern time. It is common to listen from people in troubled marriage or family "My husband or wife, father or mother, son or daughter has no time for me". The components of good communication are listening, speaking and encouraging behavior. Husband and wife relation should be at a level where both can share and speak to their heart without any hesitation. To second this opinion, an incident from Prophet Muḥammad (SAW) life is quoted here. When Prophet (SAW) received first revelation and experienced what he never did before, he came to his beloved wife Haďhrat Khadīja (R.A) and shared his feelings. Her attitude was so appeasing and encouraging by all means to her beloved husband. That Nobel lady testified whatever her husband said.[41] Discussion on important issues restores the confidence of family members. Life of Prophet (SAW) is full of such examples.

Relation with in-laws:

Maintaining a good relation with family of beloved partner is a crucial to develop a sustainable marital life. Especially in Pakistan, where joint family system is prevailing and dominating over nuclear family, it needs more realistic approach. Sometimes it seems hard to get into relation with less known family but ignoring these relations can effect one own marital life. Our partner grew up in a family and he or she loves it more than

anything. Either couple living in nuclear family or joint family, respect, keeping good terms with in laws is essential to enjoy a long lasting marriage. Allah Almighty said in Holy Qur'ān:

وَبِالْوَالِدَيْنِ إِحْسَانًا

And to parents, good treatment [42]

An authentic tradition by Hađhrat 'Āisha (R.A) narrates; "We didn't witness more blessed women in favor of her nation than Hađhrat Javerīah (R.A). When Prophet Muḥammad (SAW) married to her, he set free her entire clan members as they were war prisoners.[43] So it is the duty of both husband and wife to look after the parents not only their own but partner's parents too.

Balance in Marital life:

Balance is an essential part to maintain marital relations healthy. Immoderate or extravagant behavior can diminish healthy marital life. A research survey shows, balancing in work & family, parenting & couple time, division of household tasks, relation with parents and in laws, are the areas where large portion of matrimonial problem occur according to participants.[44] Once upon a time few companions (R.A) of Prophet (SAW) were discussing about methods to obtain high level of piety, God fearing and purity. One of them committed for not being married ever. The second one committed to observe fasting continuously. The third one determined to offer prayers all the time. Later on Prophet (SAW) knew about their plans for attaining purity. He simply disliked and said; "I keep fast, I offer prayer, and I married to woman. Whoever turned away from my traditions is not from us".[45]

Observing Social norms:

In present time, it is observed that materialistic lifestyle is overwhelming in all part of the country. To some of the families it is affordable but not for others. Prophet (SAW) marital life was simple. Prophet Muḥammad (SAW) reported to have said, "Best wedding is indeed which is performed in less expenditure".[46] Extravagant expenses and dowry is creating social disorder and creating problems for middle class.

Suggestions:

In the light of Prophet Muḥammad (SAW) life, some suggestions to resolve the contemporary marital issues are given below.

1. Promotion of sanctification and consecration aspects of marriage institution is the utmost need of our time.

2. Prophetic traditions regarding matrimonial life should be described at every suitable forum.
3. Emerging domestic and matrimonial issues should be taken seriously and addressed by presenting solutions by Muslim Intellectuals in print and electronic media.
4. Restoring the simplicity in wedding ceremonies should be encouraged by all stakeholders to unburden the poor and middle class of our society.
5. Guardians and parents should supervise their wards in terms of using social media.
6. Domestic violence and the issues should be taken as a serious matter with high concerns and elders of the family must play a vital role as an arbitrator.
7. Demographic statistics should be maintained up to date regularly by state in order to find out social trends and to develop a suitable policy.
8. State should finance and offer interest free loan to poor families so may the parents can marry their daughter with ease.
9. Contemporary television dramas and channels should be monitored to promote Islamic social and cultural identity.
10. Programs should be on air on national radio to give people awareness about developing healthy marital relation and family life in local languages.
11. Cross clan, and tribes marriages should be promoted and encouraged to promote harmony and intermingling of diverse ethnic communities.

Conclusion:

Marriage is divinely ordained and family is the center as it brings happiness and tranquility to human life more than any other relationship. To deal trials of life in more effective way, for both man and woman, a healthy marital life is essential. Marriage as an institution is going through transitional phase around the globe. Islamic family system is being criticized by non-Muslim intelligentsia for halting women from progress and keeping them backward. As a matter of fact, creator of this universe described the rights and duties of both gender to run this life with harmony and tranquility. Physically and psychologically both gender are quite different from each other. Each gender, working in its own sphere, makes

the fabric of Islamic social system and matrimonial life unwrinkled, smooth and trouble-free. Prophet Muḥammad (SAW) life is the only role model that can be followed for ideal matrimonial life. As a whole, our society needs more constructive and enlightened attitude towards wife as she is a mainstay of marital life and family. Though many Islamic countries and societies are not worldly as advanced and developed as some other non-Muslim countries but Muslim societies possess healthy social relations and family institution. Muslim strong association with their religion and reverence to Prophet Muḥammad (SAW) is the prime reason for a successful marriage institution. Despite these fine teachings and traditions of Messenger of Allah, it is unfortunate to have some unpleasing demographic of our society which indicates some challenges we are facing today. Illiteracy, ignorance and social customs are undue reasons for halting husbands to repose the fair status and deliver the just rights to wife what she actually deserves. By considering the demographics of some advanced countries, carefully it can be stated, that day is not so far, when non-Muslims will look towards Prophet Muḥammad (SAW) as a savior of humanity and find solution in *Sīrah* to their marital issues inclusively. (And our duty is but plain conveyance and Allah knows the best)

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[7] Ramanuja, Siri Ram, The Hindu Sacraments of Marriage, Simbha Publication, n.d, srimatham.com, p.5

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[9] Al- Nisā, 3:14

[10] Al-Rūm, 30:21

[11] Al-Nūr, 24:32

[12] Al- Nisā, 4:19

[13] Al- Aḥzāb, 33:21

[14] Tirmizī, Muḥammad bin 'Īsa, Al Sunan , Maktabah Muṣṭafa al-Bābī al-Halbī, Egypt,1975 ,5/709

[15] It refers to an event in life of Prophet Muḥammad (SAW), when his wife was falsely blamed (we seek refuge in Allah) for infidelity by the leader of hypocrites 'Abdullah bin Ubai.

[16] Ṭabrī, Muḥammad bin Jarīr, Jāme' al-Bayān fī Ta'wīl al- Qur'ān, Mo'asasah al-Risalah, Bairut, 2000, 20/273-274

[17] al- Aḥzāb, 33:37

[18] See Sūrah al-Nisā, 4:25 "So marry them with the permission of their people and give them their due compensation [i.e., mahr] according to what is acceptable.
al-Qaṣaṣ , 28:27 He (Prophet Shu'aib) said, "Indeed, I wish to wed you one of these, my two daughters

[19] al-Nisā, 4:35 "And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them.

[20] al-Behqī, al-Sunan al-Kubrā, Dār al-Kutub al-'ilmiyah, Bairut, 2003, 7/527

[21] al- Ṭalāq, 65: 1-2

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[38] Al-Shūra, 42:49
[39] Al-Taḥrīm, 66:6
[40] Al-Furqān, 25:74
[41] Al-Syuṭī, Jalāl al-Dīn, al-Durur al-Manthūr, Dār al-fikr, Bairūt, n.d,8/372
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